



Teba and Cliff as the Commodification of Expanding Tourism in Ubud Bali



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Abstract

This study examines the "Teba and Cliffs as commoditization Expansion of Facilities in Ubud Bali Tourism" concept of tebe (the term of the Balinese to mention traditional land behind the house) where tebe is necessary and mandatory nature in accordance with one ejection is Asta Kosala Kosali. In an effort to supply the facility tebe land use is unavoidable, causing the land use tebe usually used for the preparation of traditional jobs in Ubud turned into the expansion of tourism facilities. Likewise, namely riverside cliff (cliff) high and steep (almost vertical hillside or steep-walled, high edge of the mainland as a separator of fields, next to the bottom. The modernization and globalization cause the world there are no boundaries between countries with other countries, both in the political, economic, cultural and information technology. Ubud traditional societies inevitably have to deal with the values of novelty in the global economic order and context of tourism. Contrasting traditional values, the commodification of the modernization and globalization of tourism in the context of a discourse that is counterproductive. Given each must be seen as complementary strengths does not mean there can not be harmony. Therefore, the introduction of new value to the culture deferential requires strategic action in interpreting and understanding the Balinese tradition in order to create a harmony of civilizations.

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1. Introduction

The expansion of tourism in Ubud cannot be separated from the provision of infrastructure facilities and infrastructure. Efforts to provide facilities that utilize the soil, including soil and rock tebe inevitably causing changes in the functioning of land from the rest of the land behind the house or tebe and upland terraces for the expansion of tourism facilities.

Ubud with an area of 7.79 km² relatively narrow diminishing due to the presence of the function as the expansion of tourism facilities, such as the construction of the guest house, homestay, villas, and restaurant. Transfer function tebe soil and rock for tourism development in terms of price economically) beneficial owners. This is due to the owner's teba and cliffs can enjoy income from rental services room and there was also hired to investors. Their request tebe soil and rock for the expansion of tourism is supported by the people of Ubud.

Based on preliminary research community uses tebe soil and rock due to several other factors that push them to the expansion of tourism because of pressure from investors. This will support the process of conversion of land tebe and cliffs in Ubud for their demand and supply. The owners offer tebe soil and rock to investors, while investors are building a community-owned land to be used as a villa, guest house, restaurant is economically more profitable. Economically landowners receive great results because the property is high, but in terms of social, cultural and cliffs tebe owners can experience the transformation of cultural values primary. Problems with the function of this land require study of interdisciplinary, especially in terms of economic and socio-cultural, because when the deal going economic problems, social and cultural rights are inseparable.

Ubud until now a tourism destination that is still in demand by both domestic and foreign travelers, this led to the necessary diversification of tourism products that promise especially land allocation requests for special accommodations such as the use tebe and cliffs as the expansion of the purposes of tourism.

Literature Review

A case study on the development of tourism Ubud has been studied both researchers from within the country and abroad, but the specific research that uses Teba tourism development and Cliffs as a traveler occupancies interesting to study because it is unique but demands mostly foreign investors. Based on the search for Ubud studies examined by subsequent research results Yasa (2009), entitled "Effect of Service Quality on Customer Satisfaction (Case Study Hotel Wakadiuma)". The results of this study explained that the quality of service that is professionally applied if the hotel is still attracted tourist's customers behind tough competition among hotel in the Ubud area. The focus of the study is about the quality of services to tourists who stay and the potential that needs to be improved so that tourists feel at home using the services that are owned by the hotel. Also research Nurjaya (2011) titled "Perception of Foreign Tourists to Tourism Potential in the village of Ubud, Gianyar (Case Study Tjampuan Hotel & Spa)". Described therein perception of foreign tourists to the tourism facilities that have been owned and favorite activity of tourists. The results of his research in the form of a description of the quality of professional services and skills attitudes and behavior towards customer satisfaction. Thus, the focus of the study is the increase in professional services to tourists staying in the hotel. Even this will affect the booking room in the future for regeneration of tourists will be motivated from services that had been given previously. While this study specifically takes the theme of Teba and Cliffs As Commodification Expansion of tourism facilities for the narrowness of the land area in Ubud, so investors interested in developing Teba and Cliffs as the occupancy and restaurants for tourists.

2. Materials and Methods

Types and Sources of Data

The data used in this study are:

- a) Primary data, i.e. data, and information obtained directly from the source/respondents. This data was obtained by interview from the house landowner's tebe and cliffs in Ubud, as the sampling unit research. The population of this research is all public tebe owner and cliffs by using proportional sampling technique with a sample of 18 owner's tebe and cliffs.
- b) Secondary data, ie data and supporting information obtained from the Village of Ubud and other relevant data.

Research Location

The research location in Ubud Bali by observing and mapping community and the cliffs of Teba owners for the expansion of tourism. Time observation as an object of analysis is the condition of 1 (one) year running in 2016. Consideration of the use in 2016 was taken to facilitate the recording of information on the respondents, namely, the owner teba and cliffs in Ubud that is used for the expansion of tourism facilities.

The Research Instrument

The instrument used in this study was a descriptive study through literature survey and field surveys and in-depth interviews. Interviews carried out is the question open and closed-ended questions.

Data analysis method

The analytical method used in this study include some method in accordance with the purpose of the research is as follows.

- a) The commodification theory to describe the real condition of the transformation of the relationship previously clean of trade, into a commercial relationship, a relationship of exchange, a phenomenon that finally trap the native culture teba owner and cliffs in Ubud are faced with the tourism industry continues to grow and to identify the factors determinants of such changes.
- b) Social Practice Theory Bourdieu, used to analyze consumer society that is classified into four kinds of capital/capital, namely (1) the economic capital in the form of money, property, ownership, and others; (2) social capital in the form of social relations that allow one mobilized; (3) Cultural capital/culture is the knowledge acquired, in the form of information, education, skills; (4) the symbolic capital that is physical and economic power as a result of special mobilization, such as religion, charisma.

Technical Observation and Interview

Observation is done by direct observation in the field so that they can see and observe more carefully about the conditions of the location and the cliffs of Teba as the expansion of tourism facilities. In-depth interviews (in-depth Interview) with several informants who have been assigned, 18 peoples.

Study Documentation

Study the documentation, namely data collection techniques by taking a few documents or records in the past, both in the family of the owner of Teba and cliffs in Ubud Bali as well as relevant institutions.

3. Results and Discussions

3.1 Commodification Theory

Indonesia's tourism marketing helped by the representatives of Indonesia's tourism marketing in several countries abroad, better known by the name of VITO (Visit Indonesia Tourism Officer). Indonesia tourism representative abroad engaged in the Directorate of Tourism Promotion Abroad is actually quite a significant contribution to the graph increase in the arrival of foreign tourists to Indonesia. Indeed, the increase in the target foreign tourists to Indonesia is not only the output of this representation. What matters is how tourism can be sold abroad but not just sell. The word "sell" is always associated with the commercialization and is one of the economic product of capitalism. Tourism took a big commodity space in the economy in general and Ubud Bali in particular, hence the sector plays a considerable role in adding to the coffers of this area. With the commercialization of tourism here, appears a phenomenon called commodification of culture in the theory of Karl Marx (Encyclopedia of Marxism). The commodification of culture

experience in the tourism industry. Marx said that "Commodification means the transformation of the relationship previously clean of trade, into commercial relations, exchange relations, buying and selling."

This phenomenon is finally trapped the indigenous culture of Ubud Bali are confronted with the tourism industry continues to grow. The government should increase vigilance about the adverse effects of tourism in several tourist destinations that are so massive for the arrival of tourists, both domestic and foreign. Is the most famous tourist destinations of shelter this island. According to BPS data in 2013, the number of foreign tourists visiting Bali reached 3,766,638, an increase of 3.73% from the previous year, 3,278,598 people. Philosophically, everything has a positive side and a negative, depending on how the human rational vote. Tourism like two sides of a coin that is conflicting. He brought a boon for the local economy and centers, both public and government, increasing the prestige of this country by not only relying on foreign relations and diplomacy.

More than all, of its own spirit, breathes tourism for Ubud Bali. I believe that the negative side of tourism has been identified, such as environmental degradation such as mounting trash, declining water quality due to sewage that pollutes the sea, air pollution, and other environmental damage. That he was the negative side of the ecological aspects of tourism. Culture is the main attraction for every traveler an area. Regarding the form of cultural commodification or change is done by plucks an aspect of culture, for example, art, dance, ceremonies, to be exhibited and sold to tourists who visit generally very limited time. Tebe also occurs commodification of land and cliffs should be used for the preservation of the environment has been commoditized into buildings Home Stay, Restaurant and Pub.

For the deal with the conditions and time of the visit a short stick to the existing tradition and ready for sale, actors culture exhibition shorten the tradition. Streamlining, when traced in terms of cultural knowledge, have undermined the essence of the cultural aspects, where true cultural traditions that have been handed down ancestors preserved, without reducing, or add a form of that tradition. For the sake of practicality and economizing time tourist, cultural actors willing to shorten their dance moves, eliminating multiple stages of their traditional ceremonies and reduce tool used in a ritual and give up a beautiful living environment for economic interests.

This commodification of culture sentimental shift into the commercialization of culture. The commodification of culture cannot be separated from the issue of tourism. With the commodification of this culture, a nation has some sort of product to be exhibited and sold to buyers from outside. This commodification true must benefit the people of Ubud as the cultural actors. Commodification should be able to revive the culture of native endangered and you are still awake. As a nation that wants to keep preserve its culture in the midst of modernization and alienation of foreign cultures, every citizen should have the knowledge and awareness of the importance of culture and tradition. The culture of the nation is a nation that inventory will also be proud descendants. The good nation is, in addition, to never forget its history, always keeping the original culture and will never sell the culture. Lestarikanlah culture to be inherited to the next generation, so the term commodification that sense tends to be similar to the commercialization of which is to make something no longer judged by the sentimental aspect, but already assessed solely with value for money. In the system of tourism, an important component of the most important is their tourist attraction.

Tourist attraction in which there were categorized as cultural aspects. Examples such as dances, village customs, a way of life, ceremonies, dances, etc. Because many tourists who come with motivation for being attracted to the cultural tourist attraction, then gradually community cultural practitioners also feel the benefit and advantage of the tourists visit. Therefore, there is a tendency that the cultures of communities visited by tourists, be fixed and maintained there was no longer on the initial cause for societal values, familiarity, and familiarity. In turn, the cultures remain and maintained so as values profit.

When referring to the concept of commodification, then deprived of these activities are the values of kinship and familiarity earlier. Submitted in accordance with Tylor that culture is a complexity of relations between various aspects of life in society. So if it is rated occur commodification of culture, of course not just of some cultural elements, but basically all aspects of forming cultures that are susceptible to commoditization. But from another point of view, there may be a view that culture is deliberately presented to tourists and not for modifying cultures, but as one of the ways that culture to be able to 'survive'. It could be said that the cultural actors 'sacrifice' little value, in order to maintain the values of the other remaining and still so valuable. What looks at first glance in the tourism industry, it may be said the commodification of culture. Usually, the perpetrators of the cultural commodification of culture calls for the activities plucks a cultural aspect (e.g. art, dance, ceremonies), to be shown to tourists, who visit a very limited time. Often the cultural aspect was later modified so that the shorter the time slot, the story is more simple, or equipment used is not too full. If there is a cultural aspect that should be held at certain times, but for tourists it easier to see it, then made it a cultural event with a time adjusted the availability of time travelers.

If that happens, when implemented, then the values underlying the cultural activities it is shifted. Cultural activities which had backed religious values, or homage to ancestors, traditional ceremony, not anymore. Value is the dominant

commercial value, namely in order to earn money. But keep in mind also by the perpetrators of the culture, that many cultures are extinct because there is no longer the wearer. Of course, the perpetrators will soon leave the culture of the culture, if it is deemed no longer provide benefits for the perpetrators. If it had been left out of course it will become extinct culture. Commodification, as is often blamed on the perpetrators of tourism, is actually a paradoxical statement. During this time enough examples of cultural activities such as dance, visual arts, as well as traditional ceremonies, which re-explored and practiced by a group of people, precisely because they see that there are people (tourists) who are interested to see it. If no tourists brought in by tourism actors to watch cultural performances, whether activists of culture can be sure that people will still practice the culture? They can even erosion of cultural values is not because showed towards tourists.

It could be the erosion of it is because the community are gradually leaving their own culture, because it was deemed to no avail. One of the most powerful factors, of course, is globalization. The rapid globalization, the values embraced by people around the world are increasingly fused. So with or without tourism was likely the cultural values in the society could be shifted. It can actually be seen if you tried to visit the villages or rural areas in Bali. There we see how kid's snacks are the same as children in Malaysia snacks or even Australia, what toys they played was the same as in Italy or Tunisia though. Their clothing was the same as everyone else in this hemisphere. Jeans and T-shirts.

Tourism tries to dig whether in villages and outposts there are still remaining relics of the cultures typical in the area? If it exists, then try to package it does not original tourism as it should, but with adjustments here and there so that tourism can bring tourists to watch. That aspect of culture that can be easily enjoyed by tourists. As a result, people were vying to be the most traditional people in villages. Although it is not too ideal motivations. But at least that culture could finance his own life in order to remain sustainable.

3.2 Bourdieu's theory of Social Practice

According to Bourdieu, there are four kinds of capital/capital, namely (1) the economic capital in the form of money, property, ownership, and others; (2) social capital in the form of social relations that allow one to mobilize their own interests, including relationships and network connections are resources that are useful in the determination and reproduction of social position; (3) cultural capital / culture is an acquired knowledge, cultural codes, ethics, whose role in the determination and reproduction of social positions such as information, education, skills, and others; and (4) the symbolic capital cannot be separated from the symbolic power of the power that allows it to get the equivalent of what is obtained through physical and economic power as a result of special mobilization, such as religion, charisma, and others (Bourdieu in Hardyatmoko, 2003:12). Capital must exist in a realm that those realms can have to mean. The linkage between the realm, capital and habitus are direct. The values are given by capital attributed to various social and cultural characteristics of the habitus.

Sphere surrounded by an objective power relation which has a base material. The types of capital are recognized in certain spheres and incorporated into the habitus was partly generated by the base material. Typically the amount of capital as the supplementary capital structure is also an important dimension in the realm (Mahar in Harker, 2009:15).

Bourdieu view that the legitimacy of cultural capital as something that is crucial for the effectiveness as a source of power. It is also seen as symbolic violence, the violence that is smooth and invisible, hiding behind coercive domination. The dominance of such ideas, ideas, and power is done in a very subtle so it does not appear as a coercive domination and domination finally recognized incorrectly. Bourdieu viewed as key reproductive habits as arouse practices that shape social life. Habitus that exist within each individual using a variety of forms in manifesting itself into every aspect of human interaction with the world. Not only in the form of ideas or patterns in speech or dress but also pointed to the body and behavior (Bourdieu, 1984:201).

From the above description, Bourdieu seeks to show that sport is not only to be in the social dimension, but also the social dimension is in the body (in other words). All this is manifested in how to stand up, speak, and certainly, think and callous. Bourdieu acquiring an understanding of "the people of Ubud" as the sum of social relations, namely "that exist in the social world are relationships, not the interaction between agents or bonding inter-subjective among individuals, but the relationships objective exist independently of consciousness and the will of the individual. " Relationships are based on the nature and conditions of economic production, and the need to develop a dialectical social theory of social practices. Emile Durkheim, Bourdieu ultimately inherit a certain sort of deterministic approach. In addition, through Marcel Mauss and Claude Levi-Strauss, he inherited a structuralize style that emphasizes social structures tend to reproduce itself. However, Bourdieu critically diverged from the Durkheimian analysis, which emphasizes the role of social agents in playing the orders of the symbolic through the realization of social structures.

Bourdieu further stressed that the reproduction of social structures does not operate according to the logic of functionalist. Bourdieu detracted from Maurice Merleau-Ponty, the phenomenology of Edmund Husserl plays an essential role in the formulation of Bourdieu focus on the body, action, and practical disposition, which attained its main manifestations on the theory of habitus. Thought Bourdieu present to synthesize the agent role and structure.

Before Bourdieu, present some sociologists who proposed a theory to reconcile the role of agent and structure, as a duality. Thought Bourdieu have characteristics that distinguish his theory with other social scientists, namely by proposing the concept of habitus, capital, and field as keywords in its efforts to link the role of agent and structure. Likewise, with functionalism, this thinking makes the agent as an entity of the whole (structure). So that individuals are just inseparable entities and dependent on external elements. Bourdieu criticism against the big idea, which he says the agency not only dissolve in the structure, but the agency has a role in the formation of the structure. Structuralize analysis of social reality is nothing but illusion "synopsis", which are simplifying what actually happens and there in the social reality. In addition, they tend to be generative in reading social reality. Structuralize thinkers feel superior and feel most have the authority to read the social reality. Therefore, Bourdieu provides advice to go back to the "native" in reading social reality (Bourdieu in Hadyatmoko, 2003: 18).

Structuralize thinkers are just people trying to describe, read and decipher social reality, she wanted to break it. The result is only a subjective thinking, a thinker sheer joy. From the reflections, Bourdieu published a new term, namely sociology of sociology to dismantle the patency of a social theory. Objections to the idea that puts one of the agents and structures, giving birth Bourdieu effort to make these two things as a reciprocal duality in shaping the structure owner rents land in the village of Ubud.

Habitus is a product so that behavior emerges from the various experiences of family life lease landowners in the Village of Ubud which is also the result of the accumulation of habits and adaptations that may arise unnoticed.

Bourdieu's habitus as a habit does not mean a person or character that is inherent in a person. Bourdieu quite complicated in explains the meaning of habitus, but easy to understand.

Habitus is "a dialectic of Internalization of externality and the externalization of internality", habitus departing from historical landowners Teba and cliffs in Ubud which have undergone a process of internalization long and acute in a person, then externalization repeated in the space allowed to improvise. Habitus is dynamic or "history ingrained in the individual, internalized naturally so forgotten as history". Habitus seeps inside, disposition, and be a part that cannot be separated from the agency. Habitus is also the process of how the agency does not receive the raw structure. Agencies that internalize the structure still have spaces of reflection on the choices rationale, principles, and strategies as a filter before the agency improvising.

Habitus is mental or cognitive structures that allow people to relate to the social world. Family's landowners Teba and Climbing in Ubud with a series of the internalized scheme used for perceiving, understanding, appreciating and evaluating the social world. Habitus acquired as a result of the social position they occupy in a long time so that habitus varies on the nature of the position of the world. Thus, habitus between the one and the other person is not the same. Habitus which manifests itself in certain individuals obtained in the process of individual history and is a function of a particular point in the social history of the place he occupies. Habitus can last a long time and can also be changed, which is influenced by the arena. Although it is not aware of the habits and how it works, habitus manifests itself in most of the practical activities, such as how to eat, walk, and talk. Habitus works as a structure, but people do not simply respond mechanically to it or to external structures that operate on it. Habitus reminiscent of sociological concepts preexisting such as socialization, but also different habitus of the concepts more classical in several important ways.

First, the central aspect of the habitus is its realization: not only the habits, even primarily a function at the level of explicit, discursive consciousness. The internal structure becomes manifest and work more inside, practical, and often how reflexion.

In this sense, the concept has something in common with Anthony Giddens concept of "practical consciousness". Habitus reflects the objective division in the class structure, such as age, gender, groups, and social classes. Habitus is obtained as a result of the length of the position occupied in social life (Bourdieu in Hadyatmoko, 2003: 36).

Habitus different for everyone depending on the form of a person's position in social life; not everyone is the same habit; people who occupied the same position in the social life tend to have the same habits. Habitus is based more on impulsive decisions that an individual react efficiently in all aspects of life. Habitus produces and is produced by social life. On the one hand, habitus is a structure to structure means that habitus is a structure to structure social life. On the other hand, habitus is structured structure, namely the structure of habitus is structured by the social world. Habitus equips someone with a passion, motivation, knowledge, skills, routines, and strategies for producing a lower status. For Bourdieu, the family and the school is an important institution in a different habit forming. Habitus occupy

functions as (a) matrix of perception, habitus is a stepping stone in a person's thinking or perceiving something, as well as a point of departure and birthing process of perceiving things based on the background of the agent (history); (b) Appreciation, habitus is the starting point and determines how one appreciates or the perspective of something; (c) Action, habitus is the basis for the individual to take action.

This practice mediation function when defining habitus as a system of dispositions structured and structure built by practice and constantly aimed at functions practice. According to Bourdieu, in relation to the capital, there is four capital role in determining social power and social inequality. First, the economic capital which showed economic resources such as money and ownership. Second, social capital in the form of social relations that enable a family of landowners Teba and Climbing in Ubud mobilize its own sake. Third, the symbolic capital that comes from a person's honor and prestige. Fourth, the cultural capital which has several dimensions, i.e. knowledge of arts and culture, a taste of culture (cultural taste) and preferences, formal qualifications (university degrees). Capital must exist in a realm that those realms can have to mean (in Hardyatmoko Bourdieu 2003: 63).

The linkage between the realm, capital and habitus are direct. The values are given by capital attributed to various social and cultural characteristics of the habitus. Sphere surrounded by an objective power relation which has a base material. The types of capital are recognized in certain spheres and incorporated into the habitus was partly generated by the base material.

Typically the amount of capital as the supplementary capital structure is also an important dimension in the realm. Structuralist analysis of social reality is nothing but illusion "synopsis", oversimplifying what actually happens and there in the social reality. In addition, they tend to be generative in reading social reality. Therefore, Bourdieu provides advice to go back to the "native" in reading social reality. Based on the idea that Bourdieu theory, the theory of social practices relevant to analyze and understand the research problem.

4. Conclusion

First, the commodification of cultural experience in the tourism industry. Commodification means the transformation of the relationship previously clean of trade, into commercial relations, exchange relations, buying and selling. This phenomenon is finally trapped the indigenous culture of Ubud Bali are confronted with the tourism industry continues to grow. Cultural activities which had backed religious values, or homage to ancestors, traditional ceremony, not anymore. Value is the dominant commercial value, namely in order to earn money. But keep in mind also by the perpetrators of the culture, that many cultures are extinct because there is no longer the wearer. Of course, the perpetrators will soon leave the culture of the culture, if it is deemed no longer provide benefits for the perpetrators. It could be the erosion of it is because the community are gradually leaving their own culture, because it was deemed to no avail. One of the most powerful factors, of course, is globalization. The rapid globalization, the values embraced by people around the world are increasingly fused. So with or without tourism was likely the cultural values in the society could be shifted. It can actually be seen if you tried to visit the villages or rural areas in Bali. There we see how snacks kids snacks are the same as children in Malaysia or even Australia, what toys they played was the same as in Italy.

Second, the economic capital in the form of money, property, ownership, and others; Social capital in the form of social relations that allow one mobilize their own interests, including relationships and network connections are resources that are useful in the determination and reproduction of social position; Cultural capital / culture is an acquired knowledge, cultural codes, ethics, whose role in the determination and reproduction of social positions such as information, education, skills, and others; as well as the symbolic capital can not be separated from the symbolic power of the power that allows it to get the equivalent of what is obtained through physical and economic power as a result of special mobilization, such as religion, charisma. Bourdieu seeks to show that sport is not only to be in the social dimension, but also the social dimension is in the body (in other words). All this is manifested in how to stand up, speak, and certainly, think and callous. Bourdieu acquiring an understanding of "the people of Ubud" as the sum of social relations, namely "that exist in the social world are relationships, not the interaction between agents or bonding intersubjective among individuals, but the relationships objective exist independently of consciousness and the will of the individual".

Relationships are based on the nature and conditions of economic production, and the need to develop a dialectical social theory of social practices. The values are given by capital attributed to various social and cultural characteristics of the habitus. Sphere surrounded by an objective power relation which has a base material. The types of capital are

recognized in certain spheres and incorporated into the habitus was partly generated by the base material. Typically the amount of capital as the supplementary capital structure is also an important dimension in the realm.

Recommendation

First, to fend off the rapid impact of globalization, must start from ourselves and also the support of others. For landowners, teba and cliffs in Ubud should improve self-control on the effects of tourism. Cultivate an attitude of life-saving among families, a lot of useful things that can be done for a better life.

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Statement of authorship

The author(s) have a responsibility for the conception and design of the study. The author(s) have approved the final article.



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